/14 cont./

853 Wet nurses can be classed in four groups: 1. The relative who gives her services voluntarily and gratuitously, with the idea of mutual aid /within the family/. The mother feels, however, the moral obligation to repay her for the help given in her time of need, and this she does by taking food and /15/ presents to her relative's house. The child may be taken to the home of the wet nurse or stay in its own if the nurse lives in the same place as the mother. This is the only recourse for the poorer Guajiro woman when confronted with the problem of having given birth to twins or being unable to nurse her own child.
2. A voluntary wet nurse obtained from among friends and neighbors, whose recompense is similar to that in the previous case. This action serves to improve friendship, and the favor given remains a personal debt which should be repaid by the mother when the /volunteer/ wet nurse finds herself in a similar situation. The child is taken to the home of the wet nurse.
3. The paid wet nurse, of whom we have already spoken, whose fee obliges her to give efficient service, even to the point of weaning her own child. She must also act as nursemaid, which requires her to leave her own child in the home of her relatives.
4. The wet nurse who is not free, that is to say, one who is a bond servant or slave and who, being in the necessary condition, *is ordered by her masters to give this service and is obliged* to do so because of her condition of a nonfree person. In this case, as in the previous one, her own child is deprived of the breast if she cannot satisfactorily feed both children, her own and that of her masters. The child of the wet nurse is fed on special food supplied by her mistress.

* * *

● 854 The Guajiro mother who is about to be confined prepares certain articles she is going to need. These preparations are quite limited, and it is not unusual for the delivery to begin without her having prepared something to serve as a "layette"

/15 cont./

854 /ajuar/ for the coming child. Many times the mother is forced to improvise items by using old robes to wrap him in or a bag made of agave fiber for his hammock to protect him from the cold at night.

The Guajiro woman who is in contact with civilization and is comfortably off economically prepares a hammock for the arrival of the child, or weaves it or has it made afterward, using the hanks of cotton thread she has received as gifts. Children 854 wear clothes only when they go on trips. If they are baptized 291 in the Catholic faith, they receive their outfit /ajuar/ from their [608 godmother, who is also expected to present a dress to the mother. 431] As the child usually goes about naked, they do not make any clothes to wear. Some rather long cloths useful as swaddling clothes and coverlets are prepared and serve various purposes. Wherever possible the mothers try to avoid the child's dirtying them with his excretions, in order to lighten the problem of cleanliness, since water is scarce. /16/

854 Neither are the Guajiro mothers in the habit of wrapping bellybands round their infants. The navel is left exposed even [164] when it is not completely healed. For this reason ruptures are frequent as well as the death of the newly born due to infection of the navel. But they do use a kind of awning fixed over the [136] child's hammock to protect him from falling centipedes, snakes, and scorpions that abound in the roofs of the huts, which are covered with plant materials.

* * *

Care, training, and treatment of young children. From birth the child is looked after by people other than his mother, as she is obliged to seek such assistance to be able to attend to her other domestic obligations or to rest and have someone to whom she can delegate this care. When she goes to a place relatively near by, the mother does not take the child but leaves it in the care of his older brothers and sisters or her relatives, when they

/16 cont./

854 live together, or her mother if she lives near by. If the mother does not return in time to feed the child, the relatives who are taking care of him will try to initiate him into taking some new food. When the trips are for a long time, the mother takes her little ones along seated on the burro which serves as their transport, in order to avoid the problem of starting them off on a new kind of food when they are very small or when she has no one in whose care she can leave them.

Frequently, the child will attach himself to a relative who shows him kindnesses or small attentions, but he prefers the care and company of his mother above all others and shows his happiness in her presence. This situation can change when the child passes his third year, an age when he begins to lose his devotion to his mother and to show it for a maternal uncle or aunt to whom he becomes attached and whom he follows as they carry out their various duties, even leaving his mother for long periods.

If the mother is poor and has no assistance in bringing up her child -- because she lives far away from her relatives and cannot afford the services of a female slave or bond servant -- she has to take care of him by herself. When the child is very small she [482] carries him in her arms except when he is sleeping, although at times he sleeps in her lap. When he has grown bigger and can sit up, his hammock is tied at the top to prevent his falling out when he wakes up.

The fourth month, when he starts to sit up, she carries him [482] during the day astride her hip and held by her arm. /17/ It must be noted that during the first month he is carried on her shoulder in an upright position, and he is seated on her legs, recumbent on her lap. At two months she does not give him this support for his back, and it is not unusual at four months for her to seat him [145] on the ground. From this time onward he begins to crawl, and it is then that the mother starts giving him slightly less personal attention as she lets him crawl about without worrying about what [145] he picks up to eat or drink, so that it is at this age that the greatest number of stomach troubles and an increase in infantile mortality occur.

/17 cont./

●854 863 With regard to the training of the child in carrying out his bodily functions, it is the mother or whoever is responsible for him who teaches him; it is usually the mother or his wet nurse. The child learns /18/ shortly after birth to be clean because his mother is concerned with making do with the few pieces of cloth and a scarcity of soap or water to wash them with. Moreover, as the child goes bare, there is little difficulty, when he shows signs of wishing to relieve himself, in taking advantage of the moment to see that he does it in the proper place. Also, she will see that her small child does these necessary functions shortly after feeding, and as she has him in her arms for long periods when he is small, at the least sign of his need she holds him in the right position. If she is seated on the ground or on some object near to the ground, she crosses her legs leaving an opening over which she seats the child so that his excrement falls on the sandy soil, and later she cleans it up. This operation is carried out when the child finishs his meal or whenever he shows signs of needing relief. In this way the child associates the position with the action of fulfilling his need, and he forms the habit of cleanliness, until there comes a time that he is *cross or cries if he is not placed in the accustomed position.* As he grows, his bodily functions become more regular, and when he starts to walk, it becomes more simple; he learns to squat and later to withdraw to some spot outside the house or to cry out to be taken to such a spot if he is still too small. He also learns to call this function by its proper name or by a special one of his own invention. Later, between three and four he fulfils these necessities without outside help.

The training with reference to urinating is also simple and is a lesser problem for the mother. It worries her less than the former function and follows more or less an identical training process. She moves him to one side so that he does not wet her, [514] and later she shows him, if a boy, how to take the Adult position, or if a girl, to sit on her heels. As the child is naked, the problem is very simple. The child wets his bed for a while, and

/18 cont./

859 for this reason the hammock is made of agave fiber, which re-
863 sists rot, and although a child of a year may still wet the bed, it is usual by the time he reaches this age, and even before, for him to have the habit of cleanliness formed and this problem not to exist, because of previous training. It may be that the child is helped in this by the hot and dry climate of the region, by the reduced quantity of liquid he absorbs during the day, by the physiological phenomenon of perspiration which causes much elimination, and because the mother rises early, at daybreak, and calls the child to his organic necessities, a custom which in time forms a habit, so keeping him dry in bed. /19/

854 When the small family lives apart, especially from the wife's relatives, the rearing and initial training of the children is limited to its members and their maids and female bond servants and slaves if there are any. This training is mainly simple and personal and consists in regulating his daily and nightly feeding, sleep, cleanliness, and beginning to crawl and walk. As the culmination of his preliminary training comes speech.

In this early teaching the average poorer mother plays the main role, as only the better-off mother has the advantage of help from female bond servants, slaves, and servants or wet nurses. We have already seen how the mother carries out these duties or how they are equally fulfilled by whoever assists her.

When she has to go out she leaves the child in the care of her husband, who, following the instructions he receives, feeds the child, watches its cleanliness, its rest, and safety according to customary patterns. At other times the older brothers and sisters have this duty.

[595] If several women live together with a man, it is not unusual that during the absence of one, the others will take care of her children and take her place in protecting and caring for them whether the child is tiny or older. This practice, naturally, occurs only when there is no ill will or hatred between the various co-wives.

[596] When the family life is lived within the maternal family grouping, or when two sisters are co-wives and live in the same

/19 cont./

854 house, the training and care of the children is simplified by the
591 joint support and action of the two sisters, who do not object to giving each other mutual aid in sharing domestic duties and the care of the children during the absence of one of the sisters, so that the children are well cared for and trained as if they were members of one family. In the case of daughters who live together with their respective children in their mother's house, the unity among them is almost equal to the case just described. Thus the absence of the mother is willingly filled in by the desire of the others to assist her and temporarily fill her place. It may also be the common mother /of the daughters/ -- the grandmother /of the children/ -- who replaces all the daughters, or a maternal aunt, or even the grandmother -- great-grandmother of the children -- if she is still of an age to do so, a female cousin, etc. In these cases the mother's influence is amplified with that of her maternal relatives who care for the children by trying to adhere to the general norm of conduct and the particular ways that each mother uses.

854 Another influence that is being felt and can be perceived
591 more clearly at the present time with the problem of crossbreeding and of Catholic marriage is the /20/ acknowledged participation of the paternal relatives in the training. We know that Guajiro marriage is usually matrilocal, but it can happen that later on it may change into a patrilocal one, the children then coming under the influence of the paternal relatives who also assist the mother. In these two cases there seems to be a sort of transfer of the feeling of kinship, and although the maternal may be more powerful in certain aspects, the paternal by fact acquires prerogatives which it wields actively: The new generation comes under the influence of both branches, which co-operate in their rearing and training.

* * *

854 The mother shows every affection for her small child, above all while it is being breast fed, but later the demonstrations of

/20 cont./

§54 affection are not so apparent, and the child develops into a small adult, obeying family authority in his activities and conduct. Now start his training in work, punishments, and learning to put his physical strength to practical use in family life, as he is given responsibilities and duties in the home.

We have already seen how the mother carries her child in her arms while he is not yet sitting up or crawling. It is at this period that she shows him her affection. If he cries or is fretful, she places him upright on her shoulder and gently pats his arms to quieten him and get him to sleep; she lays him horizontally on her lap to put him to sleep, or puts him in his hammock and rocks and lulls him to sleep. While she is working and the child is restless, she lays him on rags or matting near to her work, chats to him in baby language and loving pet names. If the child becomes fretful, she lifts him up, offers him the breast, or holds him in her lap while trying to carry on with her work.

To satisfy the child's need to move and to develop his muscles, she seats him on her legs when he is quite small and later helps him to stand up and take steps, stimulating his endeavors with words and cries or laughing at his attempts or tumbles. Lullabies §58 are very common, and there are typical ones with conventional words and music, or extemporaneous ones, which are in the nature of the description of some action, fable, or story that is hit upon, or simply one that tells the child that she is busy and he should be good and go to sleep. The tune may be one of those generally used for such lullabies or that of any favorite Guajiro song.

When the child wakes the mother picks him up from his hammock, speaks to him in baby language, pets him, and calls him endearing names /21/. This is the time to feed him, and while she does this she calls him some pet name and pats his shoulders rhythmically. Sometimes she will tickle him, she will teasingly take away her nipple to replace it playfully at once, thus stopping his process. She lets him play with her hair and even allows him to try to grip her face. The other relatives,

/21 cont./

854 including the men, excite his attention and try to make him laugh; they repeat phrases and words praising his baby efforts, they move a homemade toy in front of him, and praise his progress in talking or crawling or walking and endeavor to stop his crying by picking him up, crooning to him, or playing games with him.

• • •

551 The name. In La Guajira everyone has several names. It appears that originally these were two, but later, with the practice of Catholic baptism, the number increased to three, as follows: a) The individual's personal name which is never used by outsiders but only by the person's closest blood relatives. b) The nickname, which actually becomes his personal name as it substitutes for the latter in order to avoid its being used by outsiders, thus giving the bearer a name for practical purposes. This nickname may be derived from some physical or mental quality or defect, from a resemblance to some object, a difference from others, from some circumstance or special occurrence in his life -- for example, at his birth -- from a distortion of his Spanish name, or from an invention of a younger brother who called his older brother by a word of his own invention or the name of an article he is able to pronounce. Both the family and outsiders usually use this name. c) The Spanish name, given at the Catholic baptism, which takes a very secondary place because, if there is a nickname, it will be used in preference to this, which is only used when having dealings with a white or for legal matters. Frequently, the Spanish name becomes so mispronounced that it is mistaken for a nickname.

One could say that every child is given different names by his mother, father, and brothers until a time comes when one is generally accepted and adopted. Although some names may refer to special occurrences or have a literal translation, others are adopted merely for the sound effect even though their translation (if such is possible) may be repugnant (for example, orko, a girl's name, meaning "horse gall").

G [55 cont.]

755 When the child at birth, or a few days afterward, is afflicted with stomach-ache and other characteristic symptoms determined by divination, the cause is that the mother during her pregnancy had imprudently eaten a watermelon which previously had been tasted by a fox. This fact having been proved by the art and talent of the diviner, she proceeds to carry out the cure of the infant, which consists of searching out a fox, killing and quartering it, separating the bones from the flesh and burning them and reducing them to powder. The powder resulting from this calcination is used to anoint around the child's anal sphincter after an evacuation. A part of the meat of the dead animal is roasted and is given [56] to the sick child. If both remedies are applied at the opportune moment, the child will rapidly recover - at least this is the Guajiro belief.

G 753 854 It might be thought that in this case it would be logical for the affected person to be the mother herself, as it was she who ate the contaminated fruit, but one must bear in mind that to the primitive, the infant, as with us, is a relatively defenseless being. For this reason he requires greater protection, because evil things, due to his weak defenses, will readily make a prey of his small body. The evil things in this case are represented by the wicked spirits whose object is to spread sickness. To uphold our statement it is sufficient to quote the case of the W 846 Witoto Indians, inhabitants of the Amazonian selva, with their social institution called the covada [couvade] and their general custom of covering their children's bodies with curly vegetable fibers to disguise them and give them the appearance of small monkeys. Let us see what couvade is: "The one most concerned with this affair" - the birth of the new child - "is the husband because it is he who has to bear the rigors of the strict diet involved. In practice, once natus est homo and the essential obstetrical duties are carried out, the Indian mother hands over the fruit of her womb to the husband. He takes charge of the infant and, acting as if he were the mother, takes it with him to his hammock where he stays for eight days, keeping to a diet which might well be adopted by the most fastidious lady. But before he does this he first of all puts on mourning, that is, he paints himself

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[56 cont.]

84 black so that he looks like an African . . . . During the eight days the Indian woman attends to all the husband's work in the sown fields, loads yucca, collects firewood, etc. Later the Indian, once he has finished his period of diet, rises from his hammock, goes to the river, and with a thorough bathing washes off the black ointment until he becomes clean again and his natural self, as they say, in Adam's clothing." (39)

39. Anonymous: Relaciones interesantes y datos históricos sobre las Misiones del Caquetá y Putumayo [Interesting stories and historical data about the Caquetá and Putumayo missions], 2d., I, 36-37.

In this socio-magic incident of relevant importance, in which the missionary saw nothing more than a curious aspect of Indian life, what is shown is really a change of personality when confronted with an evil spirit: The man is transformed into a woman (at least he behaves like one, taking charge of the newborn child and carrying out the roles that a woman should perform during the eight days of regulation diet), and the mother behaves as if she were the father (also substituting for him in the work which is his responsibility), and all this is done with the 846 object of warding off evil spirits from the newborn child. In 854 addition to the father completes his disguise by covering his body with what [57] the missionaries called "mourning" [luto], that is, with black paint with which he anoints his whole body. Deceived by all these tricks carried out by both the parents, the evil spirits should not know where to find the baby -- who ought to be beside his mother -- and so he -- the child -- is safe from their evil influence.

857 But this system to protect the child does not stop there. 291 It continues, according to the missionaries, as "they take the child and until it is about two years old dress it in a garment so peculiar that at first sight one doubts whether it is a human being or not. They cover all its body except its face with the juice of a tree . . . very sticky, and over this juice is spread

[57 cont.]
a wooly substance from another tree which is very similar to the balso. So dressed, the infant Indian, lifted onto the bare shoulders of its mother or clinging to her knees, appears in reality very like a small monkey. With only this savage dress, these Indians are quite happy." ... (40)

40. Anon. Op. cit., 2d. I, 37.

The missionary is right when he compares these children to small monkeys. The idea of dressing the child in so peculiar a costume is not just to protect him from the vagaries of the climate, or to dress him with greater or lesser aesthetic taste, but to safeguard him from evil spirits by means of this disguise, which constitutes a veritable transformation of his physical personality. The child on being dressed up in this extraordinary covering is really changed into another being, so that the evils he might attract to himself lose their effectiveness since the spirits are deceived by the substitution that has been made.

A method of curing very similar to that we have just described is the one used when a newborn child shows signs of intestinal trouble and diarrhea, evacuating something like spittle. The woman who is acting as diviner discovers by her art that the sickness attacking the infant is due to its mother having allowed a duck to eat part of her food. For this reason the child passes its fecal matter in a way similar to that of a duck. How does one proceed, then, to restore the infant to health? The feathers around the anus of the duck are plucked out, burned, and the ashes are reduced to powder. As soon as the infant's bowels have moved, his mother must clean him carefully and then apply the powder of the ashes of the feathers around his anal sphincter. If the diviner's diagnosis has been correct, the child should recover quickly on the application of the prescribed remedy. [58]

If during her pregnancy the mother should eat fruit which has been previously pecked at by any kind of bird, the child on being born will have stomach trouble and his excrement will be similar to that of the bird. The Indian women who are

[65 cont.]

and very carefully wash it [in water]. Giving the woman this water to drink will permit her to deliver the child immediately.

If a Guajiro father has to set off on a long journey on horseback, leaving behind his newborn son, he must comply with another custom of a magic nature, which requires him to wrap the cinch of his horse about the child for a few minutes. If he fails to do this, the child will be very ill and complain pitifully during the time his father is absent. An equivalent form under the same circumstances is the father's customarily placing his foot on the newborn baby's chest for a brief moment. If this obligation is not complied with, either through forgetfulness or all will on the part of the father, the mother, or some close relative of the child, must find the father's old sandals and place them on the child's chest for a few moments in order to obtain the effect desired, which the ritual action if performed by the father would have accomplished.

We venture to attempt an explanation of the last two phenomena as follows: The object that is sought in the fulfillment of these two traditional customs is to drive away from the child the presence of the wamurú or the evil spirit of sickness. The pressure exercised by the father's foot or, lacking this, [66] by the father's old sandals, symbolizes his presence in the child precisely in the place where the spirits in order to attain their evil designs often lodge in the child's body, i.e., its chest, as we shall have occasion to see in the following chapter. This symbolic presence of the father prevents the spirits from approaching near the child to work it harm. Lastly, the custom of wrapping the cinch of [the harness of] the horse on which the father will be traveling around the body of the child is intimately linked with the belief of these natives that the horse has the power to frighten away the wamurú, or spirit of sickness, with its snorting; more simply this same protection is achieved by placing a horse's skull in a place near the houses. (Cf. "Amulets, Fetishes, Talismans." Also, in this case there is a substitution of the magic formula (using the cinch instead of the horse), a substitution that has exactly similar effects and the action of which could be based on one of the laws of magic established by Sir J. G. Frazer

[66 cont.]
751 according to which "things which have once been in contact with
854 each other continue to act on each other at a distance after the
physical contact has been severed." (45) [Cited in Spanish.]

45. Frazer. La Rama Dorada, [The Golden Bough], III, 27.

751 There is another medical preventative, also of a magic
843 nature, taken to avoid infant mortality in Guajiro marriages
after the death of the first-born child. This preventative obliges
[76] them to bury the body in a certain manner. It also imposes upon
the mother a further seclusion, such as she underwent on reaching puberty (ceremony of initiation), and entails her taking certain medicines extracted from vegetable roots. If all these prescriptions are not fully complied with, her future children will die successively as soon as they are born.

844 Once the child is born, the placenta must be thrown a
long way away from the house and completely lost to sight. If
[77] it is buried it will bring bad luck to the child, who in consequence of such an imprudence will live a weakling and suffer greatly until his death.

853 When only two or three days after the mother has given
827 birth, her breasts badly swell with severe pains and a lack of
755 milk, her husband must place his foot on her naked breast, pressing lightly on it, with which treatment the woman will recover. When a mother loses her milk after a long period of breast feeding and is no longer able to nourish her child, she must be struck on her shoulder and her breasts a number of times with the branches of a plant which is found mainly in the neighborhood of [67] Puerto Estrella and which on being cut emits a white liquid.

826 The Guajiro takes great care of any of his hair which has
754 been cut off, as he is afraid that it can be used to do him harm. This fear is based on the belief that if anyone can obtain possession of a lock of hair, whatever harm he may do to this will react directly on its owner; if that hair, for example, is thrown on the fire, its original owner will suffer a similar fate:

7:Bolinder T-5 (1920, 1955) 1957
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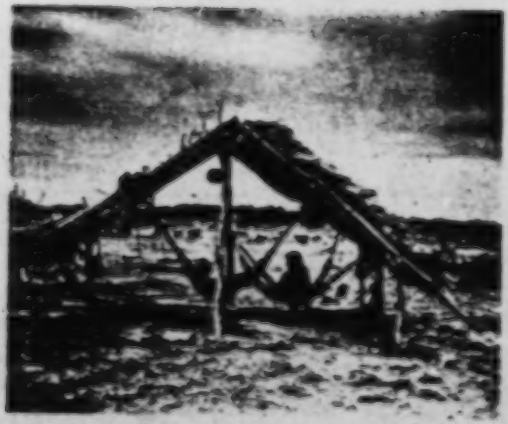
516
142
291
[854
845]

By the shore. Held by father and sister, these were the only twins we ever saw. The Guajiro let twins live

Right: *Indian girls*

342
513
352 *A simple Indian hut*



[Facing p. 32]

7:Bolinder T-5 (1920, 1955) 1957
SC13 Geajiro SC13

importance. Thus, while the child is on the way, he must not hunt with firearms, but only with bow and arrow. If he goes on a journey of any length after the child has come into the world, he must lay his saddle-girth round the babe or put his foot on its chest before he leaves. If he forgets to do that one can lay a pair of his old sandals on its breast.

If the first-born dies, it is feared that the others will do the same. The baby is placed head down in an urn with a lid and buried beneath a certain kind of tree. The mother often has to undergo another period of confinement, it being thought that all the rules had not been observed during her real period of puberty, and that that had an unfavourable effect on childbirth. If all the instructions are not observed, there is danger that the other children will also die.

My wife came back and told us that the child was born and all had gone well. It was the third child. The woman had lain on her back on the ground with legs straddled, and they had strewn a thick layer of fine sand under her crotch, so that the babe should land softly. An aunt of the woman's helped her, and her husband was there and helped to lift her and hold her during the final pains. The mother was now to keep quiet for a few days and, above all, not expose herself to the sun.

The old man explained that the rich let their women rest for weeks after giving birth, living on maize gruel and light food, while poor mothers have to go out and work as usual straight away. The child has the breast in the evening when the mother goes to bed, at three in the morning when everyone gets up, and occasionally during the day. In the better families the child is weaned with the help of maize gruel and goat's milk and a female slave takes charge of it, the mother having so many other duties. There are even some who keep wet-nurses, he said.

Then more men appeared and a woman who sat behind my wife, just outside the circle. I distributed tobacco and conversation became lively. My wife was surprised that Indian babies were allowed to sit upright so early. She was told that at first the mother supports it with her hand, and

7:Bolinder T-5 (1920, 1955) 1957
SC13 Goajiro SC13

also encourages it to crawl and walk. Indian babies can sit without help, when a white baby is still unable to raise itself. At six months the brown Indian baby is already a toddler.

The conversation turned on to the upbringing of children. Even in its earliest games the Indian babe imitates its parents' occupations, thus amusing itself and learning at the same time. The Indians are very careful to see that from the beginning the children learn to distinguish between the men's and women's spheres of work. An Indian father would be very indignant if he saw his baby son playing at cooking, which is not male work. Therefore the son accompanies his father to the herds even as quite an infant, while his sister will stay at home.

We had already noticed that children were sometimes chastized, which is not usual among other primitive Indians. The old women saw that they behaved themselves and were not disobedient. Food was rationed both for the children and the grown-ups, and it was considered very shabby to pinch another's helping. To drop anything edible on to the ground was strictly punished, and the worst offence of all was for a child in anger to throw food on to the ground and trample it. Possibly this was yet another relic of Moorish custom, for in Morocco it is considered a serious crime to spill crumbs of bread. When the children became bigger they were merely scolded, but they were then generally no longer under their parents' supervision, but with relations with whom they spend long periods. The first-born son usually grows up with his eldest maternal uncle, who is the boy's real guardian, and he teaches him cattle-rearing and agriculture and the queer laws of his people.

Girls also go to their mother's relations and help in the household. We had already seen how a Guajiro boy had to work. He had to be at it from the moment he stepped out of his hammock at three in the morning. First he and some others gathered the cattle to water them. If they were watered at a deep casimba, he had to run up and down with water-jars to fill the troughs of hollowed-out trunks. He

8:Armstrong & Métraux E-4 (no date) 1948
SC13 Goajiro SC13

726 on equal terms. He then approached the enemy from the left while making quick movements, jumps, and turns, with his legs apart and his knees bent. More recently, according to Ernst (1887 c), war is not declared, attempts being made to take the enemy by surprise.

[747] Wars last indefinitely, sometimes being broken by a peace brought about by an influential "civilizado" or the Capuchin monks, the latter sometimes paying the retribution demanded out of their own pockets.

579 Some tribes, such as the *Coeina* of Serrania Cosina (actually a conglomeration of outcastes rather than a sib), make their living almost entirely by robbery and pillage, destroying houses, stealing cattle, and killing or enslaving their enemies.

LIFE CYCLE

843 **Birth and childhood.**—During pregnancy a woman continues to do her heavy work up to the very hour of delivery. At childbirth, the shaman

844 pronounces various spells over the patient and applies poultices made of

[154] dried flowers, roots, etc. A large, heavy stone placed over the womb and vigorous massaging bring about the birth. If the placenta is not soon expelled, the woman drinks a medicine concocted by the medicine man. As soon as the child is safely delivered the father serves rum and chicha to all his relatives. If the pains of childbirth appear when the sib is

[808] on the march, the woman mounts and rides ahead so that when the sib catches up the event is practically over. The husband cuts the cord with his machete and cauterizes its ends with a glowing ember. The woman

• [159] then continues on the march with the child in a sling on her back. When the permanent camp is reached she washes herself and the child.

95] Baptism is a Christian ceremony which the *Goajiro* have adopted, and

55] most of the Indians are called by Spanish names, as their real names may

177 not be mentioned. Teknonymy is practiced; a parent is addressed by its child's name plus a prefix, *mushi* or *sushi* for the father, *ni* or *si* for the mother. Thus, a father may be called *Mushijuan* after a son or *Sushijuana* after a daughter.

857 At 6 or 7, girls learn to grind salt, pick cotton, and tend the smaller

868 animals; the boys imitate their fathers.

855 Parents are said to show little affection for their children, sometimes

[836] selling them at Sinamaica. They receive $10 or $15 for a child of 8 or 9 years. The purchaser becomes the child's guardian, teaches him the Catholic faith, and keeps him until he is 17 years old. These children

[836, 797] rarely return home. Abandoned children are taken to the San Antonio orphanage, where the girls continue to wear their *Goajiro* dress, but the boys are put into jackets and pants.

881 **Girls' puberty.**—At her first menstruation a girl is isolated in a small dark hut and stripped of all her ornaments. She lies in a hammock, sometimes hoisted near the roof. For the first 2 days she drinks no